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THEOSOPHY

THE THEOSOPHICAL MOVEMENT

THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY

AND ARYAN LITERATURE

Vol. LVII, 1968-1969

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I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;*

II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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The mightiest manifestations of active force flow solely from Tao.
—*Tao Te King*

THEOSOPHY

VOLUME 57 NOVEMBER, 1968 NUMBER 1

THE WORK OF THE COMPANIONS

A GREAT deal of emphasis has been placed by students of Theosophy on the importance of preserving intact and unchanged the record of the teaching as set down in the writings of the chief founder of the Movement, H. P. Blavatsky. This is either a cosmopolitan understanding of her importance or it is sectarian exclusiveness and egotism. It is sectarianism if H.P.B. was just another nineteenth-century author—having excellences, to be sure, but by no means to be regarded as unique. But what if the readers of her books find reason to decide that what she says is to be taken *seriously?* What if the internal evidence of her writings is such that the reader becomes persuaded that she did in fact transmit that portion of the world's ancestral wisdom which had a fair chance of being understood and partially applied by the men of her time, and by those of a considerable time into the future? What if he discerns an unfaltering vision in what she says—insofar as it lies within his ken—although there remains much that is far beyond him?

Only one sensible conclusion can result for such a reader—he will pay *particular* attention to H.P.B. He will do this not because of any emotional sort of reverence, but because he finds in her work keys to understanding more clearly everything else that he reads, and keys to the bewildering confrontations of life. He will study H.P.B., and H.P.B. mainly, not because he wishes to confine his mind, but in order to liberate his understanding. This is not sec-

tarianism, but an intelligent and quite intelligible loyalty to the source of the light received. And such a student will have natural reasons for stressing the study of H. P. Blavatsky and for transmitting what she taught in the same general ratios of emphasis.

The importance of this attitude toward H. P. Blavatsky has expression in the writings of William Q. Judge, her colleague. No one who reads Judge carefully could ever imagine that he had no mind of his own. He possessed a vast competence as well as an engaging simplicity in whatever he did. Yet he remains, for all the integrity of his thought, an ideal example of a "student" who assimilated the work of H.P.B. By those who know his work, something similar might be said of Robert Crosbie.

It becomes obvious to the serious student that without the landmarks, beacons, and pathways established by H.P.B., her broad suggestion—to seek in the ancient religions of the East for the keys to knowledge—could hardly be taken. The literature is vast, the translations inadequate, the glosses by scholars often misleading. The fields which the Theosophical student declares he will traverse—ancient and modern science, religion, and philosophy—are indeed a shoreless ocean without H.P.B. as guide. Her books are a clear proof of this, through the criticism offered and correction made of the mistakes of hundreds of modern authorities. She is quick to remark the glinting intuition of a scholar, but as quick to show the confusing effect of a context marred by misinterpretation.

No student will claim H.P.B. as an "infallible" guide. For then he announces that he is in a position to recognize infallibility. But he will say that he knows no better, or nearly as good, which is all that any man can say about the help he has received. This is reason enough for a firm fidelity. It is the practical and moral equivalent of the old Buddhist saying, "Thus have I heard."

The student will hardly claim for H.P.B. more than she claimed for herself:

> But to the public in general and the readers of the "Secret Doctrine" I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, "I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM."
>
> Pull the "string" to pieces and cut it up into shreds, if you will. As for the nosegay of FACTS—you will never be able to make away with these. You can only ignore them, and no more.

In another place she wrote:

> The writer loves . . . and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it. As to those who may reject her testimony—*i.e.*, the great majority—she will bear them no malice, for they will be as right in their way in denying, as she is right in hers in affirming, since they look at TRUTH from two entirely different stand-points.

Yet she also said:

> . . . the SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

These quotations are from the Preface to *The Secret Doctrine,* where the author explains that while much of what she writes about can be found in the libraries of the world, there is also material, crucial for her purposes, which, until her book was published, was completely unknown. And this material, the reader soon discerns, provides the living principles by which all else is arranged and interpreted. And so it is that the student decides that he will try to use the writings of H. P. Blavatsky in the way that their author intended. Either she is the teacher of Theosophy or she is not, and the student has decided that she is. What folly, then, to attempt to profit from her work while ignoring her intentions!

A central intention, one may say, is involved in the "string" that ties her work together. The string may be recognized as her principle of selection. It united what she regarded as relevant and necessary to her purposes. So the student of Theosophy will develop a high regard for that "string." He will not, as she says, "pull it to pieces." He will instead respect it, along with the teachings it holds together. He will study her Prefaces, and likewise her letters and articles. He will try to preserve the form and intent of her work, as well as learn its content. And he will study Mr. Judge for light on this design. He will give serious thought to what she said of and to Judge, gaining reinforcement for taking Judge as a model. And he may, if he has read Robert Crosbie, find reason to be grateful to him as a man who made clear the relation between H.P.B. and Judge, showing its importance to the student.

It is possible, one may think, to get wisdom by following Mr. Judge's example. And it is possible to show loyalty without pretension, faithfulness without sectarianism, and to feel and communicate

inspiration without supposing it to be personal achievement. And this, surely, is what the sad and disturbed world around us needs most. The world is already overburdened with those who, having found some small portion of the truth, imagine that they have it all. The world is already deafened by the claims of proselytizers and would-be saviors. What it lacks is quiet and faithful learners, students of teachings which they have found to be unequivocally true, but are far from mastering and using through universal applications of doctrine. A main duty of the Companions is the difficult but essential task of learning how to *be* a Companion.

FEARS NO FAILURE, COURTS NO SUCCESS

In the work which we have undertaken together, it matters not whether "we" fail or succeed: Our purpose has been and will be that the Work shall go on. We can throw—each one of us—our best into the effort; the rest is in other and stronger hands. Our "best" may not be great, but if the motive is there, even to hold our ground is victory in some contingencies, for there is no standing army, the art of fighting has to be learned; the recruits have to do the fighting, the older teaching and leading the younger. With no concern but to keep in fighting trim, our best work is done when most heavily pressed and tried.

It is, then, to the Teachings that attention has to be called—not to ourselves who are only handing them on as best we can. If one sees that in many ways he is not able to do all that needs to be done, or that he would like to accomplish, it is evidence that he is in the way of improving. Our ideals are never reached: they continually *precede* us. As a man thinks, so he becomes; time is an element in this, and it is shortened by *patient* doing of *what we can*. To be in the least cast down by our apparent imperfections is a form of impatience—a disregard of Law. Whatever comes is right—until something better appears. Observed defects will fade out under observation, so we can cheerfully bear with our own defects as well as with those of others, while we go right on working.

—ROBERT CROSBIE

THE T.S. AND ITS BASIS

AS one of those who helped to form the Theosophical Society, I may claim to speak with personal knowledge of the facts, and having worked in its ranks ever since its first day, a few words respecting its basis and spirit will be of use. The society was founded in New York in 1875, the inaugural address of the president being delivered on the 17th of November. The preliminary meeting was held before that date, at the rooms of H. P. Blavatsky, in Irving Place, New York. [The minutes] read thus, in substance: "Mr. William Q. Judge took the chair, and read, calling the meeting to order, nominated Col. H. S. Olcott as permanent chairman, who, being elected, suggested Mr. Judge as secretary. The latter was elected as secretary." Formal organisation was provided for, and the minute is signed by myself. In November the constitution was reported and the President's address delivered.

Although the objects of the society were then expressed more elaborately than now, they even then carried the same idea as now, and the basis and spirit of the organisation were the same then as now. Its basis was intended to rest on equality, autonomy and toleration, its prime object being universal brotherhood, of which it was hoped the germ or nucleus might be formed. All members are on an equal footing, as is shown by its rule that caste, color, religion, creed, sex have no bearing on the question of membership in any way. The founders did not hold the idea that all men are equal in all things, but they did lay it down that in respect to membership they were and should be equal. This has ever been its law.

Autonomy as a principle put into practice meant that each branch should govern itself so long as it did not contravene the law of the whole, but should be under the general federal jurisdiction of any section it might help to form or be formed in. Similarly each section is autonomous within its own borders, and cannot be interfered with so long as it does not violate the general law and is loyal to the whole. And as the whole cannot have a creed or dogma, no section is put under bonds in matters of belief.

Toleration can only really exist where brotherhood is admitted

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as a truth and a necessity. Hence its principle of toleration means that every member has the right to believe as he or she pleases in all matters of religion, philosophy, and the like, but must not try to force that belief on others, though not prevented from promulgating it. The Society as a body has no belief save in universal brotherhood, and from that it gets its strength. The moment it should declare a creed or dogma, that moment its strength would begin to leave it, for division would arise and sides would be taken. Hence, also, it includes in its ranks men of all religions: Brahmins, Buddhists, Christians, Mahommedans and every other variety, as they all know that the T.S. furnishes them a common ground on which to work. The bigoted dogmatist cannot feel moved to join the body, because its freedom is opposed to bigotry, and the member who is a Buddhist is just as good as the Christian or the Agnostic. Many times have persons asked that the Society formulate some doctrines as authoritative, but that has always been refused, and, indeed, would be its death knell.

Its three objects cover the whole field of research and the first is essential because without brotherliness and toleration no calm inquiry would be possible. The second calls for an investigation of the religions and philosophies of all men, and for demonstrating the importance of that study. Its importance lies in the fact that the religions and philosophies of man are his revelations made by his greater better self, or God within, to his lower self, and must be all studied if we are to arrive at the one fountain or basis from which they have arisen and in which they are based. Hence the scriptures of the Christian do not rule, nor likewise do those of the Brahmin or the Buddhist, even though the last be the older.

But some people think the Society is a Buddhist one or Hindu one. This is because as a fact the religions of the West have come from those of the East, and the great age, and the similarity of the older ones to the newer ones of the West, must soon be apparent. And further, it is inevitable that a large body of members must come to a general tacit agreement or belief which is prominent because of their great devotion and constant work. But no one has to believe with this body of persons on any point. Reincarnation, Karma, the sevenfold nature of man, and the doctrine of the Masters, may be rejected, and one may still be a good member so long as he or she believes in and tries to practice Universal Brotherhood.

The main underlying effort of the work of the members of the

Society should be to furnish a real and philosophical basis for ethics, seeing that the ancient ethics re-promulgated by Jesus are not practised by the nations who profess them. In this respect the work of the Society in Christian lands is ever tending to bring forth a real Christianity, and not to oppose it. Opposition to mere dogma is not opposition to truth, and hence the Society is a builder up and not a mere destroyer of old beliefs. In other lands it has its distinct work also; as in India it will be to revive the old pure spiritual life now covered with much dogma, and among the Buddhists it will show men how to live by the ethics of Buddha, which, promulgated centuries before the birth of Jesus, are the same *ipsissima verba* as those of the latter.

Apart from all religious views, the philosophy put forth by members of the society gives reasonable explanations of life, of man, and of nature; tends to remove superstition by showing what physical phenomena are, and why they occur, instead of denying them and thus leaving thousands without any solution for that which they know does happen, but which is generally denied by science and the church. This philosophy, though old, meets all the facts and solves them, and shows how man may, if he will, reach to the power hinted at by all the great teachers of the world, offered by Jesus to his disciples but denied by the dogmatist of the West. And all this philosophy may be brought out in the ranks of the organization, while at the same time the Society itself puts no seal of approval or disapproval thereupon. From this great freedom it has resulted in 19 years that the organization embraces the world, with members and branches in every nation, having the sympathy of those who think the mind of man should be free, and being hated only by those who prefer dogmatism and superstition to toleration and brotherly love.

—WILLIAM Q. JUDGE

PERMUTATIONS OF KARMA

KARMA is defined in *The Ocean of Theosophy* as "a law so comprehensive in its sweep, embracing at once our physical and our moral being, that it is only by paraphrase and copious explanation one can convey its meaning in English." The suggestion here is that there are areas of the law that are subtle, hidden, and difficult to understand. To say that Karma is cause and effect or that it is action and reaction, though perfectly true insofar as such statements go, reveals little or nothing of the occult permutations of the law wherein cause and effect are connected. They impart no knowledge about the manner in which action and reaction are balanced in the restoration of harmony. These are processes, obviously, that need to be explored.

The function of mind is to know, and the intelligent seeker needs to understand how this great restorer of equilibrium works. Does reaction, for example, follow directly upon action in a mechanical sort of way without aid or intermediary, or are go-between agents necessary for adjustment to be made? Answer to this question demands of the researcher that he step over the boundary drawn by physical science into the domain of the occult. It requires that he reconsider what has long been regarded an exploded myth—namely, belief in invisible spirits, nature spirits, fairies, and the like. When this is done, he will discover—to his surprise, no doubt—that this old "superstition," like many another legend now ridiculed by science, has a kernel of truth at its core.

Yes, the *genii* of early Gnostic mythology, the *gnomes, sylphs,* and *salamanders* of the mediaeval Alchemists, and the *jinn* of Mohammedan scripture, through whose help Solomon is supposed to have produced his wonders, are all natural realities, according to the teachings of *The Secret Doctrine*. They are indispensable "agents" in the sequence of Karma. Do not the scriptures of every nation abound in reference to invisible *spirits* of manifold character and function? Who has not read of the exploits of the "gods," "goddesses," and "dæmons" of ancient Greece? Who has not heard of the legerdemain of the wicked "bhuts" of Buddhism and Hinduism,

of the protections given by their "devas," and of the "ghosts," "fairies," and "phantoms" talked about in every land? And where is the student of theology who has not pondered the meaning of the various kinds of "spirits" mentioned in Holy Writ—the "Seven Spirits" of *Revelation,* the "familiar spirits" of the *Old Testament,* and the "angels," "devils," and "ghosts" spoken of in the Bible? To contend that there is no truth in this universal tradition is to condemn the whole of mankind to the status of fools, knaves, and liars.

The classification of spirits on the unseen planes of nature is far more extensive than that of things and beings on the physical plane. Each category in Occult Science has its appropriate terminology. The Sanskrit term deva, defined as "the bright powers or gods of nature," is perhaps one of the most inclusive, since it covers the whole range of invisible beings from the Dhyan Chohans, literally "Lords of Light," who are charged with the supervision of Kosmos, to the simple spirits of the elements, known in theosophical parlance as elementals. Some conception of the diversity, in nature and function, of the devas may be seen in the fact that one class—the *Gnan Devas,* "gods of knowledge," or "mind-born sons of Brahma," are actually ourselves as invisible souls, or Reincarnating Egos. One of the highest and most mysterious of the classifications is that known as the *Lipikas* (Sanskrit), defined in *The Theosophical Glossary* as "The celestial recorders, the 'Scribes,' those who record every word and deed, said or done by any man while on earth. As Occultism teaches, they are the agents of KARMA—the retributive Law." And though little can be revealed, say the teachers, of these *higher* "spirits," other classes, lower in the scale, are known to have every-day duties to perform. Certain of these, for example, have to do with such natural and seemingly automatic operations of nature as the freezing of water and the flow of electric fluid. Others pertain to the movements of mind, feeling, imagination and memory. But since none of these entities possess physical bodies such as men and things on earth have, and since the laws under which they operate are different from our own, it is almost impossible to convey their meaning in English. One thing, however, that can be said of them—a most important idea to be born in mind: they are absolutely *impersonal* in nature and in action. In the words of *The Secret Doctrine*:

> The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each hav-

> ing a mission to perform, and who—whether we give to them one name or another, and call them Dhyan Chohans or Angels—are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy "which time is wont to prey upon" is only to indulge in poetical fancy . . . but as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.*, they have no individuality in the sense in which a man says, "I *am myself* and no one else;" in other words, they are conscious of no such distinct separateness as men and things on earth." (I, 274-75.)

Every deva, or genii, of whatever degree or function, is in reality an "agent of Karma." And they play a far greater role in men's lives and in the affairs of the world than we are likely to suppose. The Seven Hierarchies (Dhyan Chohans), for example, are the "builders" of the Universe and of the various human instruments used by man in his contact with Nature. It is the intelligence in the Hierarchies that governs heart-beat, breathing, digestion, healing, and reproduction—in fact, all those functions in the human economy that *seem to be* automatic, and which we casually take for granted. This high degree of intelligence, operating in the body and throughout all life, and called *instinct* by man, is made manifest primarily through the instrumentality of the genii. Misuse or abuse of any one of the normal functions of the body is *sensed* by the Hierarchy and its genii. Retribution of one kind or another is inevitable!

Besides the dhyan-chohanic hierarchies and their choirs of genii which govern the universe and man, there are shoals of elementals (nature sprites) in the atmosphere. These are the products of man's own creation. Colorless and unconditioned centers of consciousness in their essential nature, they take on character in accordance with the quality of man's thinking. Every thought, feeling and action instituted by any person instantaneously moves them into action. With every motion of the mind or feeling, man colors the elementals which, in turn—if the impulse is inharmonious—bring on storms, earthquakes, diseases and disasters of almost infinite variety. Swarming invisibly around mankind and through all life, they interpenetrate all things; visible only to the clairvoyant eye, they swim unnoticed in the Astral Light which surrounds and interpenetrates the earth. Through them, effects are reconciled to their causes, and each individual receives his just deserts—in wealth or poverty, joy

or sorrow, health or disease. The following quotation from Hermes is given by Mme. Blavatsky in *The Secret Doctrine* (I, 294-95):

> The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, *are innumerable choirs of genii.* These dwell in the neighborhood of the Immortals, and thence watch over human things. They fulfill the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes;* likewise by famines and wars, for the punishment of impiety . . . *Under his* [*the Sun's*] *orders is the choir of Genii,* or rather choirs, *for there are many and diverse, and their number corresponds to that of the stars. Every star has its genii, good and evil by nature,* or rather by their *operation, for operation is the essence of the genii* . . . All these Genii *preside over mundane affairs,* they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls,* they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance.* . . . But the reasonable part of the Soul is not subject to the genii; it is designed for the reception of (the) God, who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the genii abstain: for neither genii nor Gods have any power in the presence of a single ray of God. But all other men, both soul and body, are directed by genii, to whom they cleave, and whose operations they effect . . . The genii have then the control of mundane things and our bodies serve them as instruments.

According to the Third Fundamental Proposition of *The Secret Doctrine,* each individual human soul, as well as each and every race and nation, is "checked by Karma." Throughout the infinitudes of the past, individuals and nations, through their thinking and scheming, have surrounded themselves by choirs of elementals. These conscious—though not self-conscious—creatures, because of the treatment received at our hands, are now either friends or enemies. It is these silent, unseen neighbors who, according to their sympathies or antipathies, either help or hinder in the projects men set before themselves. Have we in the past misused or wasted the elements of fire, air, water or earth—or, using them, traded on their excellence without ever a thought of gratitude? If so, the spirits of these elements feel "anger," and will obstruct our path in every possible way—through forest fires or loss of a dwelling, through droughts, floods, earthquakes, and pollutions of air and water. Have we thoughtlessly and greedily accepted the benefits that come through the metals, precious stones, plants, and animals, without "offering to the gods" something in return? If so, we have reneged

in our part of the responsibility to keep the great wheel of reciprocity revolving, and will some day suffer want. What are our thoughts and feelings while partaking of food? Are they such as would elevate and ennoble the genii that ensoul it, thus sending them forward on their path of evolution, or do we bicker and quarrel at the table, forcing these younger brothers still lower on the ladder of being?

How careful we are to cultivate harmony and friendship, at least in appearance, with the *people* with whom we come into daily contact! How careless and neglectful we are with our still more intimate fellow creatures—the devas! Yet, without the friendship and help of these invisible gods, even the good that we would do is frustrated. For in the equations of Karma, the effects of causes set up are not determined by one's immediate personal wishes, or by occasional impulses of friendliness toward a favored few. The fruits of action are meted out, rather, on the basis of the *quality* of one's relationship toward all beings at all times. In other words, it is the quality and motivation of man's thinking and feeling throughout all the days and years that devas feel and react to, and it is this that propels the wheels of Karma. Even a wise and highly motivated act, if the gods are unfriendly, will go wide of the mark. The *agents of Karma,* like long-used tools, can respond and help only up to the measure of past treatment.

Crime and the causes of crime will hardly be understood so long as the existence of both good and evil "spirits" is denied. Here is a phase of Karma so baffling to the social worker, so incomprehensible to the legislator, and so overwhelming to the penologist, that all alike throw up their hands in despair. One type of "spirit" not yet mentioned in this paper is that called an elementary in theosophical literature. These are disembodied human souls, thrown out of life before their natural span was complete—either by murder, suicide, or execution. These beings are not really dead, but pass a term in the Astral Light almost equal to what the normal span would have been but for the sudden termination. Also on that plane are the Black Magicians, human souls, highly intelligent but bereft of the spiritual tie, who have reached their awful state through lifetimes of persistent evil. They are the only "damned" beings Theosophy knows of and speaks about. In *The Ocean of Theosophy* (p. 108), it is stated:

> Executed criminals are in general thrown out of life full of hate and revenge, smarting under a penalty they do not admit

> the justice of. They are ever rehearsing in *kama loka* (purgatory) their crime, their trial, their execution, and their revenge. And whenever they can gain touch with a sensitive living person, medium or not, they attempt to inject thoughts of murder and other crime into the brain of such unfortunates. And that they succeed in such attempts the deeper students of Theosophy full well know.

If, as the Buddhists say, the devas inhabit the three worlds, which are the three planes above us, and "there are 33 groups of 330 millions of them," the several classes mentioned above, of course, are only by way of example. Purposely, nothing is said about the Universal Divine Spirit, or God, which underlies and sustains all worlds and beings. Theosophists do not speculate upon the One Unchanging Reality, the ABSOLUTE, since, to them, IT is the only object (or subject) of "worship" in the Universe, and could only be dwarfed by any finite expression or similitude. The lesser "Spirits," though higher, some of them, than any "God" the finite mind can conceive of, are never worshipped, but reverenced, rather, or emulated. The highest and wisest "Spirits," or "Devas," of this Solar System are those known as the Mahatmas, perfected Men, who watch over and protect mankind within karmic limits. They stand by the cradle of nations, it is said, and periodically send one of their number as Teacher, Sage, or Saviour. But even They, insofar as the Law of Karma is concerned, are *impersonal,* "no respecter of persons." Embodiments of divine wisdom and compassion, They are known as the Servants of Mankind.

Students of Theosophy have been known to complain that these Elder Brothers, or Mahatmas, remain selfishly apart in their great knowledge and power, refusing to give aid to struggling disciples in their hours of need. Few of these students ask themselves what they have done to merit such assistance, or if they have provided the conditions whereby help is possible. The Adepts have said that ingratitude is not one of their vices, that they are grateful debtors to all those who assist in the divine task of spreading the Truth, and that they always repay. Is it possible that the Mahatmas would like to help, and are "anxious" to do so—but cannot, because of the impenetrable veil of unhealthy genii that shrouds our terrene atmosphere, shutting out the light? Yet, when deserved, a "seeming miracle" sometimes occurs in the life of men and nations—the unacknowledged blessing of Those who are one with KARMA. Our task is to deserve Their help!

The devas, obviously, need to be understood. As to the higher ones, men can but marvel at their intelligence and efficiency. To all these, gratitude, even reverence, is due—and with them, man should seek to become co-worker. The lower devas surrounding and interpenetrating the earth—the products of human thinking and emotion—must be retrained and redirected. The only way this can be done is to lay aside one's materialism and selfishness. By rising in thought and feeling to the position of "the reasonable part of the Soul," as recommended by Hermes, and by thinking and acting from that high point, new color and direction may be given to the genii. Ultimately, as this is done, the dark cloud will pass, the hordes of unfriendly "spirits" that now obstruct the path will become our friends, and men will find themselves surrounded at all times by true and faithful helpers.

> For thou shalt be in league with the stones of the field: and the beasts of the field will be at peace with thee. (Job 5:23.)

SUBTLE DISTINCTIONS

There is nothing which is not objective: there is nothing which is not subjective. But it is impossible to start from the objective. Only from subjective knowledge is it possible to proceed to objective knowledge. Hence it has been said, "The objective emanates from the subjective, the subjective is consequent upon the objective. This is the *Alternation Theory*." Nevertheless, when one is born, the other dies. When one is possible, the other is impossible. When one is affirmative the other is negative. Which being the case, the true sage rejects all distinctions of this and that. He takes his refuge in GOD, and places himself in subjective relation with all things.

And inasmuch as the subjective is also objective, and the objective also subjective, and as the contraries under each are indistinguishably blended, does it not become impossible for us to say whether subjective and objective really exist at all?

When subjective and objective are both without their correlates, that is the very axis of TAO. And when that axis passes through the centre at which all Infinities converge, positive and negative alike blend into an infinite ONE. Hence it has been said that there is nothing like the light of nature.

—CHUANG TZU

letters • questions • comment

Since all of us are convinced of the "fact" of Universal Brotherhood, why is it so difficult to become imbued with its spirit and to act consistently from that basis? How are we to avoid the disruptive friction of personalities?

The First Object of the Theosophical Movement is "to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color," and from this may be drawn the inference that spontaneous brotherliness should be a prime objective for every member. But it has never been suggested that the joining of a Theosophical organization would accomplish this, nor that the process is painless. It is comparatively easy to accept Universal Brotherhood as a philosophical ideal; but when we are faced with the give and take of personal relationships we encounter the obstacles to brotherhood which are in very nearly all men.

Difficulties in personal relationships arise from the biases, prejudices, and preconceptions that are the result of environment and training in this life and those brought forward from the past. These traits constitute our "blind spots," so natural to us that we accept them without question until there is friction with others of different background and training. Then irritation and misunderstanding are likely to arise, and it is here that the precepts of Theosophy offer practical help. What Mr. Judge once wrote is applicable in principle to any close association with others:

> In a place like yours, where so many of all sorts of nature are together, there is a unique opportunity for gain and good in the chance it gives one for self-discipline. There friction of personality is inevitable, and if each one learns the great "give and take," and looks not for the faults of the others but for the faults he sees in himself, because of the friction, then great progress can be made.

The great difficulty, however, is that we cannot readily *see* our own faults, and we fail to realize that often it is not so much what we do as how we do it that gives offense to another. To the question "What do people get 'mad' about?", Mr. Crosbie answered:

> I think, generally, at something another has done, or failed to do; or at some fancied slight. We feel annoyed at the circumstances, really, not the person; although we foolishly confuse the two. Now a thing done, is done; no amount of irritation can change it. What is needed is a consideration of what led up to the doing; this should be taken up as calmly as any other proposition. If someone annoys you or irritates you by manner or action, it is to be assumed that he is not doing it on purpose to annoy. Try to understand his viewpoint; examine the man's machinery, just as you would a machine, and feel destruction in regard to it; but where is the fault? The machine cannot learn anything; the man can, and needs to. The main trouble, I think, is that most people consider it perfectly proper to make their likes and dislikes a basis for action, everything being judged from that basis. This, of course, is altogether wrong, although very common. *We are not called upon for judgment, but for right action; to act rightly ourselves, and by precept and example induce it in others.* If we essay this task, it will at once appear that we cannot act rightly unless calmly.

Scriptures, fables, myths, and folklore—all show that from time immemorial the fact of being brothers does not of itself ensure brotherly feeling. Instead, the very closeness of the relationship may engender rivalry or envy, even enmity. All members of the race partake of the common kamic heritage, and the more closely we work with another, the greater the need to learn just how our own actions may cause pain to a brother. Anyone may—indeed, for psychic health everyone must—recognize and face his own emotional reactions. But it is enough that *we* feel the reaction; then reason and egoic insight may be brought to bear on the situation. Certainly no *action* should be taken until inner disturbance has subsided and calmness been attained.

Learning to get along with others is a welcome challenge to the ego, as well as the best possible means of learning to understand ourselves and human nature in general. This work on ourselves is necessary if we are to help the work to go on smoothly. "To work properly in our Great Cause," says H.P.B., "it is necessary to forget all personal differences of opinion as to how the work is to be carried on." Each person advances at his own pace and grows in his own rhythm, helped or delayed by temperament, disposition, and idiosyncrasy. By recognizing the need of "time" for growth, we develop the Shila virtue—"the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action."

THE CHRISTIAN SCHEME

Magic in the Church

IN what countries have "divine miracles" flourished most, been most frequent and most stupendous? Catholic Spain, and Pontifical Italy, beyond question. And which more than these two, has had access to ancient literature? Spain was famous for her libraries; the Moors were celebrated for their profound learning in alchemy and other sciences. The Vatican is the storehouse of an immense number of ancient manuscripts. During the long interval of nearly 1,500 years they have been accumulating, from trial after trial, books and manuscripts confiscated from their sentenced victims, to their own profit. The Catholics may plead that the books were generally committed to the flames; that the treatises of famous sorcerers and enchanters perished with their accursed authors. But the Vatican, if it could speak, could tell a different story. It knows too well of the existence of certain closets and rooms, access to which is had but by the very few. It knows that the entrances to these secret hiding-places are so cleverly concealed from sight in the carved frame-work and under the profuse ornamentation of the library-walls, that there have even been Popes who lived and died within the precincts of the palace without ever suspecting their existence. When one has such treasures at hand—original manuscripts, papyri, and books pillaged from the richest libraries; old treatises on magic and alchemy; and records of all the trials for witchcraft, and sentences for the same to rack, stake, and torture, it is mighty easy to write volumes of accusations against the Devil. We affirm on good grounds that there are hundreds of the most valuable works on the occult sciences, which are sentenced to eternal concealment from the public, but are attentively read and studied by the privileged who have access to the Vatican Library.

In no Pagan temple was black magic, in its real and true sense, more practiced than in the Vatican. While strongly supporting

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NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

exorcism as an important source of revenue, they neglected magic as little as the ancient heathen. It is easy to prove that the *sortilegium,* or sorcery, was widely practiced among the clergy and monks so late as the last century, and is practiced occasionally even now.

Where, in the records of European Magic, can we find cleverer enchanters than in the mysterious solitudes of the cloister? Albert Magnus, the famous Bishop and conjurer of Ratisbon, was never surpassed in his art. Roger Bacon was a monk, and Thomas Aquinas one of the most learned pupils of Albertus. Trithemius, Abbot of the Spanheim Benedictines, was the teacher, friend, and confidant of Cornelius Agrippa; and while the confederations of the Theosophists were scattered broadcast about Germany, where they first originated, assisting one another, and struggling for years for the acquirement of esoteric knowledge, any person who knew how to become the favored pupil of certain monks, might very soon be proficient in all the important branches of occult learning.

This is all in history and cannot be easily denied. Magic, in all its aspects, was widely and nearly openly practiced by the clergy till the Reformation. And even he who was once called the "Father of the Reformation," the famous John Reuchlin, author of the *Mirific Word* and friend of Pico di Mirandola, the teacher and instructor of Erasmus, Luther, and Melancthon, was a kabalist and occultist.

The ancient *Sortilegium,* or divination by means of *Sortes* or lots —an art and practice now decried by the clergy as an abomination, designated by *Stat.* 10 *Jac.* as felony, and by *Stat.* 12 *Carolus* II. excepted out of the general pardons, on the ground of being *sorcery*— was widely practiced by the clergy and monks. Nay, it was sanctioned by St. Augustine himself, who does not "disapprove of this method of learning futurity, provided it be not used for worldly purposes." More than that, he confesses having practiced it himself.

Aye; but the clergy called it *Sortes Sanctorum,* when it was they who practiced it; while the *Sortes Prænestinæ,* succeeded by the *Sortes Homericæ* and *Sortes Virgilianæ,* were abominable *heathenism,* the worship of the Devil, when used by any one else.

We must not forget that the Christian Church owes its present canonical Gospels, and hence its whole religious dogmatism, to the *Sortes Sanctorum.* Unable to agree as to which were the most divinely-inspired of the numerous gospels extant in its time, the mysterious Council of Nicea concluded to leave the decision of the puz-

zling question to miraculous intervention. This Nicean Council may well be called mysterious. There was a mystery, first, in the mystical number of its 318 bishops, on which Barnabas (viii, 11, 12, 13) lays such a stress; added to this, there is no agreement among ancient writers as to the time and place of its assembly, nor even as to the bishop who presided. Notwithstanding the grandiloquent eulogium of Constantine, Sabinus, the Bishop of Heraclea, affirms that "except Constantine, the emperor, and Eusebius Pamphilus, these bishops were a set of *illiterate, simple* creatures, that understood nothing;" which is equivalent to saying that they were a set of fools. Such was apparently the opinion entertained of them by Pappus, who tells us of the bit of magic resorted to to decide which were the *true* gospels. In his *Synodicon* to that Council Pappus says, having "promiscuously put all the books that were referred to the Council for determination under a communion-table in a church, they (the bishops) besought the Lord that the *inspired* writings might get upon the table, while the spurious ones remained underneath, and *it happened accordingly.*" But we are not told who kept the keys of the council chamber over night!

On the authority of ecclesiastical eye-witnesses, therefore, we are at liberty to say that the Christian world owes its "Word of God" to a method of divination, for resorting to which the Church subsequently condemned unfortunate victims as conjurers, enchanters, magicians, witches, and vaticinators, and burnt them by thousands! In treating of this truly divine phenomenon of the self-sorting manuscripts, the Fathers of the Church say that God himself presides over the *Sortes*. As we have shown elsewhere, Augustine confesses that he himself used this sort of divination. But opinions, like revealed religions, are liable to change. That which for nearly fifteen hundred years was imposed on Christendom as a book, of which every word was written under the direct supervision of the Holy Ghost; of which not a syllable, nor a comma could be changed without sacrilege, is now being retranslated, revised, corrected, and clipped of whole verses, in some cases of entire chapters. And yet, as soon as the new edition is out, its doctors would have us accept it as a new "Revelation" of the nineteenth century, with the alternative of being held as an infidel. Thus, we see that, no more *within* than *without* its precincts, is the infallible Church to be trusted more than would be reasonably convenient. The forefathers of our modern divines found authority for the *Sortes* in the verse (Prov. 16:33)

where it is said: "The lot is cast into the lap, but the whole disposing thereof is of the Lord;"[1] and now, their direct heirs hold that "the whole disposing thereof is of the Devil." Perhaps, they are unconsciously beginning to endorse the doctrine of the Syrian Bardesanes, that the actions of God, as well as of man, *are subject to necessity?*

The magical achievements of the Bishop of Ratisbon and those of the "angelic doctor," Thomas Aquinas, are too well known to need repetition; but we may explain farther how the "illusions" of the former were produced. If the Catholic bishop was so clever in making people believe on a bitter winter night that they were enjoying the delights of a splendid summer day, and cause the icicles hanging from the boughs of the trees in the garden to seem like so many tropical fruits, the Hindu magicians also practice such biological powers unto this very day, and claim the assistance of neither god nor devil. Such "miracles" are all produced by the same human power that is inherent in every man, if he only knew how to develop it.

About the time of the Reformation, the study of alchemy and magic had become so prevalent among the clergy as to produce great scandal. Cardinal Wolsey was openly accused before the court and the privy-council of confederacy with a man named Wood, a sorcerer, who said that *"My Lord Cardinale had suche a rynge that whatsomevere he askyd of the Kynges grace that he hadd yt;"* adding that *"Master Cromwell, when he . . . was servaunt in my lord cardynales housse . . . rede many bokes and specyally the boke of Salamon . . . and studied mettells and what vertues they had after the canon of Salamon."* This case, with several others equally curious, is to be found among the Cromwell papers in the Record Office of the Rolls House.

A priest named William Stapleton was arrested as a conjurer, during the reign of Henry VIII, and an account of his adventures is still preserved in the Rolls House records. The Sicilian priest whom Benvenuto Cellini calls a necromancer, became famous through his successful conjurations, and was never molested. The remarkable adventure of Cellini with him in the Colosseum, where the priest conjured up a whole host of devils, is well known to the reading pub-

[1] In ancient Egypt and Greece, and among Israelites, small sticks and balls called the "sacred divining lots" were used for this kind of oracle in the temples. According to the figures which were formed by the accidental juxtaposition of the latter, the priest interpreted the will of the gods.

lic. The subsequent meeting of Cellini with his mistress, as predicted and brought about by the conjurer, at the precise time fixed by him, is to be considered, as a matter of course, a "curious coincidence," In the latter part of the sixteenth century there was hardly a parish to be found in which the priests did not study magic and alchemy. The practice of exorcism to cast out devils "in imitation of Christ," who by the way never used exorcism at all, led the clergy to devote themselves openly to "sacred" magic in contradistinction to black art, of which latter crime were accused all those who were neither priests nor monks.

The occult knowledge gleaned by the Roman Church from the once fat fields of theurgy she sedulously guarded for her own use, and sent to the stake only those practitioners who "poached" on her lands of the *Scientia Scientiarum,* and those whose sins could not be concealed by the friar's frock. The proof of it lies in the records of history. "In the course only of fifteen years, between 1580 to 1595, and only in the single province of Lorraine, the President Remigius burned 900 witches," says Thomas Wright, in his *Sorcery and Magic.*

"Ecclesia non novit Sanguinem!" meekly repeated the scarlet-robed cardinals. And to avoid the spilling of blood which horrified them, they instituted the Holy Inquisition. If, as the occultists maintain, and science half confirms, our most trifling acts and thoughts are indelibly impressed upon the eternal mirror of the astral ether, there must be somewhere, in the boundless realm of the unseen universe, the imprint of a curious picture. It is that of a gorgeous standard waving in the heavenly breeze at the foot of the great "white throne" of the Almighty. On its crimson damask face a cross, symbol of "the Son God who died for mankind," with an *olive* branch on one side, and a sword, stained to the hilt with human gore, on the other. A legend selected from the Psalms emblazoned in golden letters, reading thus: *"Exurge, Domine, et judica causam meam."* For such appears the standard of the Inquisition, on a photograph in our possession, from an original procured at the Escurial of Madrid.

Under this Christian standard, in the brief space of fourteen years, Tomas de Torquemada, the confessor of Queen Isabella, burned over ten thousand persons, and sentenced to the torture eighty thousand more. Orobio, the well-known writer, who was detained so long in prison, and who hardly escaped the flames of the Inquisition, immortalized this institution in his works when once at liberty

in Holland. He found no better argument against the Holy Church than to embrace the Judaic faith and submit even to circumcision. "In the cathedral of Saragossa," says a writer on the Inquisition, "is the tomb of a famous inquisitor. Six pillars surround the tomb; *to each is chained a Moor,* as preparatory to being burned." On this St. Foix ingenuously observes: "If ever the Jack Ketch of any country should be rich enough to have a splendid tomb, this might serve as an excellent model!" To make it complete, however, the builders of the tomb ought not to have omitted a bas-relief of the famous horse which was burnt for sorcery and witchcraft. Granger tells the story, describing it as having occurred in his time. The poor animal "had been taught to tell the spots upon cards, and the hour of the day by the watch. Horse and owner were both indicted by the sacred office for dealing with the Devil, and both were burned, with a great ceremony of *auto-da-fé,* at Lisbon, in 1601, as wizards!"

This immortal institution of Christianity did not remain without its Dante to sing its praise. "Macedo, a Portuguese Jesuit," says the author of *Demonologia,* "has discovered the origin of the Inquisition, in the terrestrial Paradise, and presumes to allege that God was the first who began the functions of an inquisitor over Cain and the workmen of Babel!"

The medieval as well as the modern phenomena, manifested through laymen, whether produced through occult knowledge or happening independently, upset the claims of both the Catholic and Protestant Churches to divine miracles. In the face of reiterated and unimpeachable evidence it became impossible for the former to maintain successfully the assertion that seemingly miraculous manifestations by the "good angels" and God's direct intervention could be produced exclusively by her chosen ministers and holy saints. Neither could the Protestant well maintain on the same ground that miracles had ended with the apostolic ages. For, whether of the same nature or not, the modern phenomena claimed close kinship with the biblical ones. The magnetists and healers of our century came into direct and open competition with the apostles. The Zouave Jacob, of France, had outrivalled the prophet Elijah in recalling to life persons who were seemingly dead; and Alexis, the somnambulist, mentioned by Mr. Wallace in his work, was, by his lucidity, putting to shame apostles, prophets, and the Sibyls of old. Since the burning of the last witch, the great Revolution of France, so elaborately prepared by the league of the secret societies and their

clever emissaries, had blown over Europe and awakened terror in the bosom of the clergy. It had, like a destroying hurricane, swept away in its course those best allies of the Church, the Roman Catholic aristocracy. A sure foundation was now laid for the right of individual opinion. The world was freed from ecclesiastical tyranny by opening an unobstructed path to Napoleon the Great, who had given the deathblow to the Inquisition. This great slaughter-house of the Christian Church—wherein she butchered, in the name of the Lamb, all the sheep arbitrarily declared scurvy—was in ruins, and she found herself left to her own responsibility and resources.

Power of Ideas

The efficacy of ideas is often denied on the ground that it is not they but the emotions that supply the driving energy. But this is an odd and unconvincing argument. The fact remains that if the emotions can engender beliefs, beliefs can arouse emotions that otherwise might be dormant and that if the beliefs are changed so are the emotions. Moral ideas, in particular, are often proclaimed by tough realists of our day to be mere rationalizations of selfish interests. But here again the fact that rationalization is found necessary shows that ideas are not without power. In any event the predominant influence of self-interest is a dogma long ago refuted by philosophical analysis and by the teaching of modern biology and psychology. Support for it is often sought in the writings of Freud and Pareto. It is true that Freud commits himself to the view that the striving for justice is rooted in the desire that no one shall fare better than ourselves, and that Pareto interprets the demand for equality as a hidden desire for another kind of inequality. But neither supports his case by an examination of the motives which inspired the great humanitarians or comes any way near suggesting a method of analysing those of the thousands of individuals who have sacrificed their lives in the struggle against arbitrary power. I see no reason for taking these facile generalizations about the motives of altruistic action seriously.

—Morris Ginsberg

on the lookout

Out of the East

The "generation gap" is a subject of incessant discussion, these days, with a great many people trying to explain children to their parents, and, sometimes, parents to their children. It is at least evident that a vast retuning of cultural themes is now going on, affecting Western civilization from top to bottom, and the resulting jangle of discordant sounds is bewildering to practically everyone. Various exotic heritages are seeking new roots in the United States. The seeds of distant customs, arts, and even forms of dress seem to blow around in the air for a while, then suddenly take root. The current borrowing from India is most obvious of all. In an article in the *New York Times* (July 31) on the sudden hospitality of the United States to things Indian, the writer quotes the wife of a New York architect who has enrolled in a course in Oriental civilization at Columbia University:

> "I think India has something important to contribute to our music and art and religion and even the way we think," she explained. "It means a lot, especially to young people and so learning about India has helped me to understand my children."

The idea is not unreasonable. "Individuals and nations in definite streams," says Mr. Judge in the *Ocean,* "return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work." And in his article "On the Future: A Few Reflections," he says: "The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future."

Art and Education

In the United States it is natural that, in relation to these streams of influence, "the enterprises of merchants" should get the most attention from the press. According to the *New York Times* report:

> Indian exports to the United States have increased by 50 per

> cent since 1965, said V. Varadarajan, director of the Handicrafts and Handloom Exporting Corporation of India. The export of crafts alone, he said, has risen from about $5 million in 1965 to about $8 million in 1967. . . .
>
> Many people in the fashion world say that the great appeal of the Nehru coat style is only the most obvious aspect of the very real impact that Indian materials are beginning to have on the American market. . . . It is in the arts and on the campuses, however, that the permeation of Indian culture and thought will probably make its most long-ranging contribution.
>
> The Metropolitan Museum of Art, reflecting this widespread interest, will spend one year totally re-evaluating its Indian art collection to determine the best way to improve it. Similarly, the American Museum of Natural History will complete a major new gallery, "India, the Mother of Civilizations," by 1971.

Spreading and Deepening Influence

The gamut of interest ranges from the psychic attractions of costume, the æsthetic appeal of music and other art forms, to deeper roots in philosophy. The *Times* writer observes:

> Not too long ago, those interested in the vast South Asian continent were generally East Village hippies, poets, and loyal readers of Herman Hesse and Rabindranath Tagore. Now, this interest has extended from Fifth Avenue to the outlying suburbs and has involved influential lawyers, physicians, socialites, housewives, businessmen and others in the mainstream of American life.

There is certainly an extensive if philosophically vague reaching after keys to meaning not found in the popular expression of American culture:

> Many specialists on Indian and American culture expressed the belief . . . that Indian influence has developed as strongly as it has here because Americans are searching for new patterns of life and new values to replace the "bankruptcy," "chaos," and "dislocation" they see in their own country. . . .
>
> Why should Hinduism, based on texts written thousands of years ago, have such relevance for sophisticated Westerners?
>
> Nancy Wilson Ross, author of *The Three Ways of Asian Wisdom* and other books on Asian philosophy, believes it is because Hinduism "focuses on precisely those mysteries that Christianity has avoided and that are tormenting many Americans today—Who am I? What can I do? What are the most important values to which I should commit myself?"

These questions are indeed the dominant themes of the times, emerging at every level of society.

Sign of "Awakening"?

A professor of Indian languages says: "Amid all the aggression and competition here, Hinduism places the highest priority on the importance of finding the still, quiet center inside yourself." And Margaret Mead remarks: "Ten years ago it was the thing to be Existentialist. This interest in India is a similar psychological rejection of the United States, only it's more important, I think, and more serious. India, after all, has so much to offer on every level. It's phenomenally rich."

The *Times* writer summarizes:

> For many observers, the acceptance of Indian culture is symptomatic of a subtle change in the American disposition. "A whole new way of looking at life and people has taken root here," said Dr. Richard Lambert, professor of American sociology and Indian culture at the University of Pennsylvania. "It's the awakening of a very deep cultural sensitivity, reflected in the way we talk about race relations, class relations, foreign policy and politics," he said. "One other expression of it is the widespread receptivity to Indian ideas."

The Psychic and the Spiritual

So, in these and doubtless in many more unnoticed ways, the raw materials of future human development are being assembled in the West. Even if novelties of dress in the young, the severing of allegiances with existing institutions, and sudden waves of fashion and bizarre nonconformities are but external phenomena, they may be premonitory symptoms of deeper changes to come. New egos are coming in, bringing with them styles and psychic tendencies so different from the habits of the times that the least they can do is loosen the hold of all custom and convention. And, as Madame Blavatsky pointed out in her *Five Messages,* while this cycle brings openness to change and discovery, it also brings vulnerability to excesses of enthusiasm and psychic degradation. The external signs of change are suggestive of "mass" tendencies, the fruit of karma and cyclic return. Yet not very distant in time may be those years of choice when lost meanings will come to light, and the capacity to distinguish between the psychic and the spiritual will be seen as the all-important key to future human evolution.

Barren Vineyards

An article in the *Canadian Magazine* for July 20 reports the de-

clining expectation of conscientious Canadian clergymen regarding useful work in the Church—whether Protestant or Catholic—and details the statistics of clerics leaving the ministry. The reasons given are various. Some of these men feel that they can have no influence on their congregations, which show little concern on vital social issues, but are easily upset by trivialities. The largest group of those leaving their churches are said to be "fed up and bitter":

> They have had their fill of frustration from church members who quibble over who sings the solos on Sunday, who the minister chooses as his close friends, who his children play with and which car dealer he gives his business to. Some of these men have tried to lead their congregations into serving the world around them by becoming socially aggressive in helping the poor and deprived. But they invariably report that they hit a wall of resistance from church members who won't change and who feel their pastor's concern for political action or social change is simply not his business.

Encounter with Apathy

Of particular interest are the interviews with four religious leaders who have quit being clergymen. One man, George Hopton, formerly a Presbyterian Minister, is now teaching Modern European Civilization at York University in Toronto. Questioned about the change, he said:

> We [he and some of his friends still in the pastorate] went into it as agents of social change and found that the congregation and senior members of the ministry thought very differently. They saw us as defenders of the institution and compilers of statistics.

Christ Not a "Power Figure"

A former Catholic priest, John McDonough, is more outspoken. Now a teacher in a college near Toronto, he objects to the celibacy of the clergy and to clericalism itself. On the latter, he said:

> I no longer believe in or respect the clericalized structure of the Catholic Church and to a lesser extent the Protestant Church. It perpetuates division and allows power figures to grow. And you won't see the face of Christ in a power figure.
>
> I have no regrets about leaving and much gratitude. Today we are watching the extinction of a dinosaur, the Catholic Church. It is like the Crucifixion. The church is being crucified to rise again. We may not see that rising. We may see widespread atheism and agnosticism. But out of the graveyard of the church will arise a new one. And its main strategy will be to go to the

people, and not worry whether they ever come to it.

A False Distinction

Dislike of being set apart from other people by priestly status is a common feeling among these thoughtful men. George Doney, a young minister of the United Church in Toronto, was one of a seminary graduating class of twenty-three in 1961. Five of these ministers have already left the organized church, and five more will soon do so, according to Mr. Doney. He gave as one of his own reasons for leaving, the conviction that "the church has an internal class distinction, with clergy on one plane and laymen a step below." He is a high school teacher now. "I grew convinced," he said, "that by staying I was perpetuating this false distinction." Everyone, he believes, is or ought to be a minister.

No Personal Gospel

Education, politics, social work and industrial relations are the fields that seem most attractive to talented ex-ministers. One man who went into publishing said: "I'm not sustained any more by a dynamic faith and I have no personal gospel to declare. I not only feel inept, but fear being found out as a fake." It is as though religion no longer had an inspiration of its own, and earnest Christians are seeking in secular activities the moral vision that has left the church. Most of the departing men agree that they leave behind colleagues who are quite complacent about the church as it is, and uninterested in change. Yet a former moderator of Canada's United Church called the exodus "an alarming trend." He added: "The men leaving are the very ones the churches can't afford to lose. They are the men who would save us."

A Price too High

But could these men save the Church? Many years ago Madame Blavatsky wrote:

> To be considered a good Christian, one has, as a *conditio sine qua non*, to show faith in the dogmas expounded by the Church and to profess them; after which a man is at liberty to lead a private and public life on principles diametrically opposite to those expressed in the Sermon on the Mount. The chief point that is demanded of him is, that he should have—or *pretend to have*—a blind faith in, and veneration for, the ecclesiastical teachings of his special Church.

It is precisely these requirements, however watered down, today,

that make honest men leave the Church, so how could their excellent character be a means of saving it? It seems much more likely that one of the few prophetic utterances of H.P.B. has application here. In the same article, "The Esoteric Character of the Gospels," she also wrote: "We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its name."

While most of these ex-clergymen maintain that they are still Christians, the new areas of work they are choosing is itself significant. They are going into education, social work, and politics, not into some other form of religion. So one of the "strange developments" spoken of by H.P.B. may be a wholly independent and quite different re-embodiment of the idea of the inner life of human beings, free of the dilutions and corruptions of the past. At present, a clear meaning of the "death of God" movement within the more liberal churches is that help for man is now regarded as lying solely in the external pursuits of social justice. An age in which such attitudes develop is more properly called a time of the death of all the old forms of belief in transcendence. In the view of history provided by the Theosophical Movement, this may be seen as a clearing away of the forms of past failure, to make room for new and vital institutions.

Ancient American Man

Newspaper anthropology is seldom helpful to Theosophical students since it comes as a means of producing "news" rather than a serious effort to piece together the evidence of the story of man in past ages. However, there is one idea turned up by the search for sensation which coincides with an important theme of occult history —the claim that man's ancestry goes much further into the past than many anthropologists are willing to admit. It has been widely believed, for example, that no human species penetrated into the Americas until the recession of the last glacial age, some 10,000 years ago. This view is now disputed. Glacial ice gates are believed to have closed off the route of land migration from Asia some 23,000 years ago. In the several newspaper articles now presenting contrary evidence, there is no mention of the possibility of ancient migrations of man by sea—and, of course, no reference to either Atlantis or Lemuria. Yet there is nonetheless value, in reports of ancient man in North America. An article by Walter Sullivan in

the *New York Times* for June 16 says:

> The most recent developments concern the possibility that man in the Americas did, in fact, antedate the last great ice advance. One was the announcement that a skull, designated "Marmes man," had been found in the state of Washington and was associated with material 11,500 to 13,000 years old. This may have been before the ice gates to Asia reopened.
>
> The other development was the announcement by Louis B. Leakey and others that stone tools estimated to be 50,000 to 80,000 years old had been found near Yermo in the Mojave Desert of California.

Dr. Leakey Is Sure

Other evidence includes stone tool fragments found at sites in North America and as far south as Chile, although some specialists regard these stones as only accidentally resembling man-made tools. This is also the objection to the finds of Dr. Leakey, who was first attracted to the site in the Calico Mountains of Southern California in 1963, when taken there by Miss Ruth De Ette Simpson of the San Bernardino County Museum. Dr. Leakey, however, regards the 170 specimens this digging has turned up as "unquestionably of human activity." (*New York Times,* June 1.) A similar report in the *Ottawa Citizen* (June 27) quotes him as saying that the stones were shaped by human beings into "very simple multi-purpose tools for scraping, cutting and skinning." They were made of "the best-quality rock—a flintlike material—which could only have been done by intelligent human beings." Dr. Thomas Clements of the San Bernardino Museum told a *New York Times* reporter that "the specimens were of chalcedony, a dull glassy stone, grey to red in color and somewhat like flint. Some appeared to have been chipped and re-chipped as though to form blades."

Focus of Anthropology

Well, even if these artifacts are eventually established as of human origin, it will be no great victory for the antiquity of man, although it will have a tendency to unsettle popular opinion. More important, from a philosophical point of view, is Lewis Mumford's contention that anthropologists are too preoccupied with "tools" as decisive evidence of the evolution of man. The works of the mind, in his view, are far more important, and while these are not found in archaeological diggings, they may tell us more about what early man was like than chipped flints or chalcedony. But we are still a

long way from any such radical change of focus in scientific anthropology.

Actually, the science of the future may be a strangely transmogrified science, from the point of view of its present practitioners. Poets, visionaries, and mystics may some day be regarded as the true inspirers of science, even as a few thoughtful historians now recognize. The part played by Boehme in the conceptions developed by Isaac Newton is fairly well known, and Kepler was notoriously mystical in his speculations. Meanwhile, a new book on William Blake, *Blake's Humanism* (Manchester University Press), by John Beer, has in it some strange symbolic interpretations of astronomy, as for example the following about the sun:

> In the heavenly state, as described in the Book of Revelation, there would be no need of a sun, for God himself would be present. Blake presumably interprets this as meaning not that the sun will be replaced, but that it will at last appear in its true form. Instead of its energy being contained in a single orb, it will be transmitted through the universe as a living, humanized light: the deficiencies which result from the restriction of energies will disappear in a world where life is set free. Instead of being contained by the unnatural limited circular form of the sun, light will flow in living forms which provide their own control.

This seems almost a "spirtual" astronomy! Blake once said he conversed with "the Spiritual Sun," and refused to mistake him for the Greek Apollo, who typified merely the sky. This sort of inwardness seems all-pervasive in Blake's thought. Speaking of Blake's idea of "Time," Mr. Beer writes:

> . . . the Newtonian universe with its carefully constructed time-scales can be of secondary relevance only. The same is true of space. The vastness of the universe, the speed of spinning planets and the distance of far galaxies, is less important than the quality of living which each man brings to his own situation.

"The True Infinity"

Again:

> . . . a true man thinks of the physical world not as the world of dead planets known to the astronomers, but as the acres immediately surrounding his dwelling, on which he sees the sun and moon rise and set. He is right: he perceives the true infinity, which does not consist in endless dimensions of space but exists at the heart of present experience.

A science able to recognize at least the psychological verity in the vision of a man like Blake could no longer be called "materialistic," but would maintain continuous awareness of the crucial inner dimensions which familiar accounts of the external world leave entirely unmentioned.

Suggestive Juxtaposition

Israeli archeologists are now excavating an ancient town on the seacoast between Tel Aviv and Haifa. (*Los Angeles Times,* Dec. 15, 1967.) Apparently a Phoenician settlement which flourished under Persian domination from the seventh to the fourth century B.C., it had about a thousand inhabitants. Discoveries include several undamaged figurines, fragments of attic black glaze pottery imported from Rhodes and Cyprus, cremated bodies, but, as yet, no inscriptions. The discovery of this town, now named Tel Megadim, is interesting in the light of the inextricably intertwined history of the Phoenicians and Israelites, as H.P.B. shows:

> Many historians seem to claim, with good reason, that the Jews were similar or identical with the ancient Phœnicians, but Phœnicians were beyond any doubt an Æthiopian race; moreover, the present race of Punjaub are hybridized with the Asiatic Æthiopians. Herodotus traces the Hebrews to the Persian Gulf. . . . But if the Jews were in the twilight of history the Phœnicians, the latter may be traced themselves to the nations who used the old Sanscrit language. (*Isis Unveiled* I, 566-67.)

Those "Radical" Founding Fathers

In a recent column (June 30, in the *Arizona Republic*), Sydney Harris asked:

> What atheistic freethinker, what Godless heretic, said: "Of all the animosities which have existed among mankind, those which are caused by a difference of sentiments in religion appear to be the most distressing and inveterate, and ought to be most deprecated."?

The answer: George Washington.

Another question:

> What radical Utopian, what left-wing intellectual propagandist, said: "The preservation of the means of knowledge among the lowest ranks is of more importance to the public than all the property of all the rich men in the country."?

The answer: John Adams.